A Reproofe /

ſpoken and geeuen-fourth

by ABIA NAZARENVS, againſt all falſe Chriſtians / ſeducing Ypocrites / and Enemies of the Trueth and Loue. Wher-withall their falſe Deuices / Punniſhment / and Condemnation · together with the Conuertion from their Abhominations · and their Preſeruation in the Godlynes, is figured-fourth before their Eyes.

Tranſlated out of Nether-ſaxon.

Like as Iannes and Iambres vvithſtood Moſes, euenſo do Theſe [namely, the Enemies of HN, and of the Loue of Chriſt] alſo reſiſt the Trueth. 2. Timo. 3. c.

They ſlaunder that vvhich they knovv not, & vvhat they knovve naturallie, therin do they (like as Beaſtes vvhich are vvithout reaſon) deſtroy themſelues. 2. Pet. 2. c. Iudę. 1. c.

VVoe vnto them, for they go in the VVay of Cain. Gen. 4. Iudæ. 1. c. And for Lukers ſake, they fall into the Errour of Balaam. Num. 24. Iudæ. 1. c.

They perriſh or vaniſh avvay in the Vprour of Chore. Leuit. 10. And are vvith their ſtraunge Fire, like as Nadab and Abihu, conſumed or brought to nothing by the Lordes Fire. Num. 16. Iudæ. 1. c.

Imprinted in the Yeare of our Lorde, M. D. LXXIX.

An Epiſtle writen and ſent vnto the Communialtie of Loue, by the choſen Miniſter in theſame.

IN-as-much as that ther is Mercie chaunced vnto me, through the Loue of God the Father, ſo is my Spirit inclined to theſame Spirit of God the Father, and alſo to ẏ Seruice of my Neighbour: and that altogether to theſame Loue.

To the Communialtie in the Loue, vnto whom wee wiſh in the Lorde, much Felicitie, Health, and Saluation.

MY Beloued in the Lorde, the cauſe of my writing of this Epiſtle vnto you, is to geeue your Loues to vnderſtand, that the Lorde through his elected Miniſter HN, hath ſcripturelie ſetfourth and declared in full and ample maner, the Mans Falling awaye; thorough the Diſobedience; from his God, and alſo his right Conuertion; by Repentaunce; vnto God: and in like maner how hee ſhould be inſtructed, to his Growing-vp in the Godlynes, euen vnto the euerlaſting Life. Hee hath alſo brought-fourth; through theſame his elected Miniſter; certen Epiſtles of Correction and Exhortatiõ out of heartie Loue, to a plucking vnder the Obedience of the Loue, and to Repentaunce for ẏ Sinnes, vnto them which think themſelues wiſe, and therfore blaſpheam

our Seruice & our Communialtie in the Loue
Otherſom alſo, as Exhortations, to warne th
Louers of the Trueth, of all falſe Viſions an
Spirites, which makevp themſelues out of th
wicked World, in this laſt daungerous Time

4. In concluſion, ther is ſufficient to anſwe
eueryone, of what Minde ether Opinion ſoe
uer hee be, if hee will be anſwered by ȳ Truth
And therfore wee need to doo no more, but t
make-manifeſt thoſe-ſame Exhortations, a
conuenient time, as the cauſe doth require it.

5. Notwithſtanding, although wee ; tho
rough the Goodnes of the Lorde ; doo our di
ligence to make-manifeſt the Woorkes of th
Lorde, to his Laude and Praiſe, and to ȳ Con
uerting of Sinners from their Sinnes, and to in
duce or leade them to an vpright Life, bot
before God and Men, Yet are wee counted &
iudged for Seducers: and are ſlaundered wit
all Wickednes, and bruted for Euel-dooer
And thiſſame is aſſuredlie a great Miſerie vpo
the Earth.

6. Whoſo then can now in this wicke
Time, perceaue ſuch wicked Deedes, The
may alſo perceaue therout, that thiſſame Time
is euenlike as was the Time of *Noe* in the for
mer corrupted World, and as the Time of Lo
in *Sodom* and *Gomor*: and that in theſame Time
all Iniquitie and Falſhod doth beare-ſwaye.

7. They may farder note and perceaue, tha
in this ſelf-ſame Time, the World is couered
ouer with the Darkneſſes of *Egipt*, with th
Plagues of *Pharao*, with the Ignoraunce of th

Cananites, with the Contention and Diſcord of
he intangled *Babel*, with the Deceit and Inſti-
ution of the falſe Godſeruices of *Ieroboam*, with
wicked Enterpriſe or Deuice of *Iezabel*, with
e ſectuariſh Spitefulnes of the Scripture-lear-
d and of the *Phariſees* and *Saducees*, with the
mbition of *Pilate*, and with the Tirannie of
ro, as alſo with all heatheniſh Inſtabilitie: and
at the Deſtruction is hard-at-hand.

FOr-as-much then, my Beloued in the Lorde; as that ther are now ſo manye rrible and abhominable Euels riſen vpp in eſe Dayes: wherby wee ſee that the Abho-ination of Deſolation poſſeſſeth the Holie, herof ther is prophecied by the Lorde *Ieſus* riſt: and that ther are alſo falſe *Chriſtes* and ſe Propheates, euen as ther were manye in oſe Dayes, which madevp themſelues, when Lorde *Ieſus* was perſonallie vpō the Earth; elliouſlie and blaſpheamouſlie: So are ther now in this laſt Daye, which is the Com-againe of the Lorde *Ieſus Chriſt*, with the ny Thowſandes of his Sainctes, according he Promiſes; many Offallers, Aduerſaries, Reſiſters, which makevp themſelues re-iouſlie and blaſpheamouſlie, againſt the de and his moſt-holie Seruice of Loue: of which ſom of them haue made-manifeſt nſelues, and their Names, by their ſlaun-us Bookes: namelie theſe are knowne vn-s in England, *Stephan Bateman* (in his Booke uled *The golden Booke of the leaden Gods*: and hn Rogers Booke, *To the Reader*) *Iohn Rogers*

(in his Booke intituled *The Diſplaying of the Fam*
lie of Loue) and *Iohn Knewſtub* and his Compan
ons (in his Booke intituled I. *Knewſtub againſt t*
Hereſies of HN) together with their ſlandero
Blaſpheamies, Gainiſh bloud-thirſtie Tira
nie, and extreeme Perſecution, for to ſhead t
innocent and giltles Bloud.

9. For which occaſiõ, wee are forced; th
rough the Loue which wee haue vnto G
and our Neighbour; to tranſlate this Epiſtle
Reproofe and Exhortation heerafter follo
ing, out of the Woorkes which are gon-fou
through *Abia Nazarenus*, a Fellow-elder w
HN in the Familie of Loue: wherby it mou
be knowne, how the Lorde hath mooued
elected Elders, to write againſt the Blaſph
mers, Backbyters, and Slaunderers. &c.
therfore wee will not contend with them,
ſubmit our cauſe vnto the Almightie, and h
vpon his Goodnes.

10. Howbeit wee haue thought it goo
make-manifeſt their Names, which are b
pheamous Writers: deſiring the Goodwi
which loue God & his Righteouſnes, to m
interceſſion with vs vnto the almightie G
head, with theſe or ſuch-like Wordes. and

A Prepa-ratiue.

11. O God, prepare the Heartes of ŷ
ple to the Lowmyndednes, that
mought ſtand in Meekmyndednes ſubm
to the Loue, and loue the Coming of thy
in his Lordlynes: through whom the
paſſe of the Earth ſhall be iudged with R
teouſnes: which alſo ſhall trouble all Mig

Violence, and bring it vnder his Obedience.
nd geeue-ouer or render vnto thee ; O al-
nightie God; the Kingdom, that thou maiſt
e all in all.

. O God geeue this into the Heartes of ỹ
Maieſtrates for to beholde, and illuminate all
Kinges, Princes, Lords, and Gouernours, with
ny godlie Wiſdom, that they mought feare
ny holie Name · ſtand ſubmitted to thy Loue
nd her Seruice · and ſo turne them away from
ll Violence and Miſvſe: that the World may
lſo be inhabited ; to thy Praiſe; in the Loue
nd in all Trueth: and that all Men ; in true
epentaunce for their Sinnes; may be turned
nto thee · and the horrible Plagues of ỹ Vn-
odlines ; which are com ouer the World for
r Sinnes cauſe; ceaſſe or holde-vp.

. O God, let vs now finde Grace before
nine Eyes, like as the Citie of *Niniue* in times-
aſt, which thou receauedſt to mercie: That
ee periſh not now all as *Sodom* and *Gomor*. For
ur Sinnes are many · and ; aboue meaſure; be-
om manifolde.

. O Lorde and God ; O heauenlie Father;
eare I beſeech thee, the Prayer of the Poore,
nd leade vs in thy Wayes. Gather vs together
pon thy Pathes, and make our Heartes agree
one Band of thy Loue, as One in all, and All
one, which loue the Right and Righteouſ-
s. Clenſe our Mindes from all vngodlie Be-
g, and breake all the Counſaile of Vngodli-
s, to thend that the Wickednes gouerne not
wayes, and euermore.

15. BEhold, my Beloued: This is my frind lie Exhortatiõ vnto you, that yee wil submit you vnder the mightie Hande of th Lorde, and hope vpon his Goodnes: abyding the Lord-his leasure, and putting your confi dence in Him, according to his Promises.

16. But if the Blaspheamers will not leaue of frõ their Blaspheamie, nor take any Coun saile out of the Woorde and Woorkes of th Lorde, which are figured-fourth in the Seruic of Loue, to their Reformation, so will we then be blameles of their Destruction: for a much as wee haue figured-fourth ỹ Counsail of the Lorde before them, to their Reforma tion and Preseruation, in all our former Ser uice of the Loue, and now in this Exhortatio heere-after following.

17. The Loue of God the Father; throug the Reuelation of the Coming of our Lord *Iesu Christ*; be with you, my Beloued: and illu minate your Spirit, in a true Knowledg of th Life, in the Spirit, for to see liuinglie; with right Deserning; and to knowe the secre Counsaile & Will of God, for that yee moug iudg; with a right Iudgment; according to the Trueth. That graunt vs the almyghtie Lorde, through his Loue.

AMEN.

O Lorde God, Father and Lorde of my Life, let m not com among the Blaspheamers, and let mee not per among them. Eccli. 23.

This is the Reproofe spo-ken and setfourth by Abia, a Fel-lowe-elder with HN in the Familie of Loue / against all seducing Ypocrites, which go-fourth against the Familie of Loue / for to seduce the Single-mynded.

Wher-withall their Falshod / which they : to their owne Destruction; spew-fourth against the gra-tious Woorde of the holie Spirit of the Loue of Iesu Christ, and against Gods elected Mi-nisters / as also : to their Preseruation in the Godlines; the Conuertion from their Abhomi-nations, is figured-fourth before their Eyes.

The First Chapiter.

YEe false Heartes, yée Ypocrites / together with all yee presumpteous vnsent Teachers / Wherfore do yee thus trouble and mo-lest the Littleones / and the single-minded Elect of God / for to withdrawe them with your false and vnclene Doctrine of the goodthinking Knowledg, from the Single-mindednes which they haue to the pure Doctrine of the Seruice of the Loue of Iesu Christ: and so to leade them away and to estraunge them, from the mercifull Grace of our heauenlie Father: from the Safe-making of our Lorde Iesu Christ:

and from the Loue of the Holie-goſt, whervnto they haue humblie & obedientlie geeuen-ouer themſelues.

2. Woe vnto you and your Preſumption, yee falſe and ſeducing Spirites. yee ſathaniſh Houndes and renting Wolues. yee Generations of Vypers and Cains Miniſters. Yea woe vnto you, yee Neſtes of Dragons and Habitations of Deuels/ together with all yee wicked Hearts of the Scripture-learned: For yee and your Fathers haue betrayed Gods Propheates· as alſo Ieſus Chriſt and his Witneſſes. hauing falſlie accuſed and defamed them: and euenſo & through the Handes or Power of Sinners; perſecuted and killed them.

3. O Thou wicked Nature / and yee Childr of Vnbeleef / which forſake the Purging in Ieſu Chriſt, through the Beleef/and the vpright Beeing of the Loue of Ieſu Chriſt, and expell the ſame out of your Heartes / together with the Accompliſhing of the true Oblation or Godſeruice in the Holie, to the Slaying and Buryng of your Sinnes/ and to the Renewring of your Spirit and Minde: Is it not Wickednes and Euel-fact enough for you / that yee haue turned-away yourſelues from the Requiring of ỹ Loue and her Seruice / and from the faithfull Sheepe or Childzen of theſame· made your Portion with the Goates· polluted yourſelues in all Vnbeleef, contrarie to the Safe-making of our Lorde Ieſus Chriſt and his holie Spirit of Loue· prepared you to Veſſels of the Wrath of God· and & with your falſe Judgmentes and Blaſpheaming of the Holie-goſt; plucked vpon your owne Neckes, the dreedfull Judgment and wrathfull Woord of the Lorde [Depart

from

from mee, yee Curſſed, into the euerlaſting Fire, which is prepared for the Deuell and his Angels or Meſſengers] But that yee muſt alſo (with your falſe Doctrine and vncleane Lippes; purſue and perſecute the Eleet: the faithfull Childꝛē of the Loue of Ieſu Chriſt), foꝛ to robbe them of their Inheritaunce of the Kingdom of God and of the Loue of Chriſt, to holde them captiue in your damnable Beeing oꝛ Eſtate / and that yee mought make them partakers with you and all wicked Spirites (if it were poſſible that yee could ſeduce them; of your Damnation.

4. Foꝛ verelie / till vnto theſame Judgment of this your Condemnation, yee are (O yee Childꝛen of the Deuell / and Members of Antichriſt; helde bound with the Bandes oꝛ Chaines of Darknes / to thende that the God of Heauen ſhould (in this Daye of his righteous Judgment; make-manifeſt and bꝛing his Vengeaunce ouer you / to your Recompencing with the Fire of Hell.

5. Yea / euen-thus will the God of Heauen pꝛeſentlie in this Day, openlie bꝛing-fourth and make-knowne (beſoꝛe your Eyes / and beſoꝛe all Eyes of Vnderſtanding; the Hardnes of your Heartes / with your Lyes & Blaſpheaminges of God, which yee haue ſpoken againſt God the Father and his mercifull Gꝛace and againſt Chriſt and his Righteous-making from the Sinne and alſo againſt the holie Spirit and his Making-aliue in the Loue.

6. Euen-thus will pꝛeſentlie in this Day of the righteous Judgment of God (O yee pꝛeſumpteous Blaſpheamers of the Holie-goſt and his Familie of Loue; all the Woe of the Vngodlie com ouer

you,

pou, to your Rewarding.

7. FOr-that-cauſe looke now into your Abho-minations/ and marke how yee haue ſepe-rated yourſelues with ỹ Goates, from the Sheep/ with the which yee ſhall alſo (if ſo be that yee do not wholly turne you away therfrom/ and repent) be conſtrained to beare your Sentence of Condemna-tion. Therfore looke now rightlie into it / and re-pent/ ereuer the Vengeaunce of God fall vpon you. Yea looke well into it, how yee haue made vp your-ſelues with your falſe Judgmentes, againſt God-his righteous Judgment / and againſt the holie Spirit of the Loue of Ieſu Chriſt, and his Com-munialtie of Holpones: In ſuch wiſe/that yee haue alſo indeuoured you, to ſeduce God-his elected Ho-lyones/ and to make the gratious Woorde: which God hath raiſed-vp by vs, according to his Pro-miſes; and the Miniſters of theſame Woord, hor-rible and deſpiſed / before all Goodwillingones to the Righteouſnes: and ſo then to pluck them away from the Communialtie of Loue/ and to leade them with you: in your Chaines or Bandes of Darknes; into Damnation / to thentent that they ſhould not by any-meanes be taught: through the Obedience of the Seruice of Loue; to the Kingdom of Heauen/ which yee ſhuttoo before Many/and com not ther-in yourſelues. but that they ſhould remaine with you, ther-without.

8. Yea euen-thus, with your Falſhod and for-ged Lyes / and with your ſubtile Slaunders and flattering Woordes, yee com-fourth ſo knowledg-full/ and occupie alſo: according to the Similitude or Figuring-fourth of the Scriptures; ſuch a co-loured

loured Shew of Chriſtianitie, for to leade-aſtraye/ that yee ſhould: if it were poſſible; ſeduce alſo the Elect, with your falſe or coloured Chriſtianitie.

9. But no: Yee are not able in this Daye of Loue, to ſeduce the Elect / nor to accompliſh your Seduction, with the Holyones of God of the Familie of Loue: For ỹ liuing God of Heauen; which is their God * and their Defender from all Seduction; goeth ſo ſtedfaſtlie: in his Seruice of Loue; with his true Light of the heauenlie Cleernes of Ieſu Chriſt, beſore them all which are his faithfull Childrẽ of Loue/ and gecueth them daylie: through his holie and gratious Woord; ſuch a cleere Diuerſitie in their Heartes: and the true Light of all the Righteous and Holyones of God, is ſo nakedlie diſtincted vnto them, from the Darkneſſes of the falſe Light of all ỹ Vnrighteous/ and falſe Heartes of the Scripture-learned or of the vnſent Preachers/ That it is not poſſible that yee ſhould ſeduce them (if they holde them conſtantlie on the Seruice of Loue) from the Waye of the Loue of Ieſu Chriſt: nether-yet that yee ſhould be able; yee wicked Generations of Cain, and yee falſe Prophetes of Iezabel; to deſtroy or keep-back in them, Gods Trueth and Righteouſnes.

10. Verelie our Lorde and Sauiour, Ieſus Chriſt, hath well and rightlie ſpoken and prophecied of your ſubtile Falſhod and deceitfull Signes and Wonders for to leade-aſtray: In ſuch wiſe/ that the Elect ſhould alſo: if it were poſſible; thorough your ſubtile Falſhod and loftie Knowledg, beſead into Errour.

11. But for the Elects-ſake, the Dayes are now ſhor-

ſhortened: For God will preſentlie in this Day o
his Loue; in ſ which Hee will keep his Judgment
execute his righteous Judgment: and will euenſ
glorifie his Elect, in his Righteouſnes or Perfec
tion / and make them ioyfull; with his euerlaſtin
Life; in his Kingdom of Heauens: as alſo make
manifeſt all falſe Deuices which are practiſed for t
leade-aſtray: and condemne you, with the Vngod
lie and Blaſpheamers of the holie Spirit of Loue
and with all Children of the Deuell, in the Hell
where-as; in the beholding of their Vngodlynes
all Woe/ Wringing-of-handes/ and Gnaſhing o
Teeth ſhall take-holde of them, euerlaſtinglie.

12. FOr-that-cauſe ought euerypne to look
well to it, what hee iudgeth for euell an
blaſpheameth: and to haue a good regarde on th
Matiers which concerne God or his Seruice/ fo
to vnderſtand thoſe-ſame firſt well and aright, ac
cording to the Trueth / creuer hee iudg them for e
uell/ and ſlaunder or deſpiſe them. For it will co
very heauelie vpon them, which ſtretch-out thei
Handes to Gods Sanctuarie / for to take-holde o
theſame with vncleane Handes / and to reſiſt an
blaſpheame; with vncleane Heartes/and with vn
circumciſed Tunges and Lippes; Gods Worke
with his Holyones or Children of Loue.

The Second Chapiter.

OH; alas; how many-maner o
falſe Heartes are ther now! which do a
; euerypone with hys craftie Knowledg
makeyp themſelues againſt God and hi

Sc

Seruice of Loue/ and are not aſhamed to ſpew-
fourth their horrible Lyes & Blaſpheamies againſt
Gods gratious Woord and his Seruice of Loue.

2. And then cometh fourth the one Partie from
the one ſyde · and the other Partie from the other
ſyde / vnto the Goodwilling to the Loue of Ieſu
Chriſt, and ſaye vnto them: Yea as I heare / yee
made alſo the Bookes of the Familie of Loue/which
are ſetfourth by HN: Hee waiteth / verelie; many
excellent Matiers/ wherin hee reſiteth much of the
Loue/and teacheth Men / ther-withall; to the vp-
right Beeing of Chriſt:

3. But what is that to the purpoſe: Ther lyeth
great Falſhod hidden ther-vnder: wee knowe what
wee haue found-out by theſame. Therfore take yee
heed therof / and looke well to it, that yee be not ſe-
duced therwith · nor drawen to ȳ Familie of Loue.
I warne you of the horrible Seduction/ and of the
monious Bookes of HN: to thend that yee be not
plucked with the Familie of Loue, into horrible Er-
ours. And ſo they do then ſpew-fourth many fore-
ed Lyes/and beaſtlie Matiers/wherwith they do
ccuſe and defame the Familie of Loue · as alſo HN
nd the Elders which miniſter the holie and grati-
us Woorde, in the Familie of Loue / for to make
uenſo with their falſe Defamations, the Familie
f Loue, wherin God liueth and walketh · together
ith HN God-his elected Miniſter · and the El-
ers in the Familie of Loue, horrible and deſpiſed
fore all People.

4. Beholde / ſuch venemous Foode of Death
ontrary to the wholſom Foode of Life and of the
Trueth of God; can the Deuell prepare, through

his

his Ministers and Ministrices / and thzough t
false Heartes of the Scripture-learned / and t
Ministers of the false Godserutces of Cain: a
they knowe then how to couer thesame Falsho
vnder a Shew of Holynes and of Loue which th
beare vnto Men/to thend that they should not fa
to fulfill the Measure of the Iniquitie of their F
thers / and that the Dayes which reach to th
Condemnation, mought be shoztened.

5. Wo vnto you, yee false Heartes: F
pzesentlie in thys Daye shall all yo
Lyes and sozged false Testimonies; which yee yo
selues haue made very filthie, with your vnclea
Dirt; be condemned in the hellish Fire: Foz th
same your false Testimonies are bzought-four
out of the earthlie Ingeniousnes and Generati
of the Deuell: and yee haue exalted yourselues
your earthlie Ingeniousnes; so hie, with thesam
and with the Wozkes of the Fleash, to a great
timation with Men/ and planted your false Se
so fast in the Heartes of Men/ that yee haue vtt
lie expelled ther-out the God of Life/the safe-mak
Christ, and the Holy-gost of the heritable Rich
of the heauenlie Bewtie: also lead many men asi
vnto Destruction: and bzought many into gr
Heaupnes and greeuous Miserie: and haue cu
so ther-thzough, pzepared the Judgment of yo
Condemnation, the-sooner ouer yourselues.

6. Therfoze shall also pzesentlie, thzough th
your Fall; many vpzight Heartes be able ligh
to perceaue/that yee are thesame Messengers of
Deuell/which are gon-fourth against God and
Seruice of Loue/ and against his Trueth/ foz
sed

ſeduce: with your vncleane Dirt and painted Hoſlynes; the ſimple Heartes, frō the Familie of Loue, like-as yee haue don vnto many other ignorant Men, which walke without the Howſe and Seruice of Loue; and to pluck them into your Snares. But verelie it ſhall not anaile you in this Daye of Loue, by the Faithfulones of the Familie of Loue, to ſpread-abrode your ſeducing Seedes any farder. For your falſe Practiſes · and your Fall, are now well perceaued of the vpright Heartes.

7. Yea conſider well theron: O yee goodwilling Heartes to the Righteouſnes; how ſlylie theſe Meſſengers of the Deuell com vnto you. this Broode of Lucifer. theſe Reſiſters of the Trueth, as Iannes and Iambres. theſe falſe Miniſters of the Prieſtes-office, as Nadab and Abihu. theſe Seditious-perſons, as the Company of Chore. and theſe vnſent bloud-thirſtie Preachers, as the Prieſtes of Iezabel: Conſider (I ſaye) aduiſedlie theron / how ſubtillie they ſhew-fourth themſelues / and can paint their falſe Nature, with an Angels-colour / to thentent that one ſhould not perceaue the Falſhod of their wicked Heartes · and the Luſtes and Deſires of their Whordom and Adulterie, wherof their Eyes and Heartes are full: and that they mought euenſo vnder a coloured Couering, cloke their Vncleannes of Whordom and Adulterie / together with their abhominable Idolatrie and falſe Godſeruices · as alſo lay thoſe-ſame their Abhominations and Vncleannes, vpon the Neckes of the Single-mynded and Goodwillingones to the Loue of Ieſu Chriſt, or report ſuch-thinges of them · and ſo accuſe and defame them therwithall.

8. BEholde / yee that haue Eyes for to pers-
ceaue / such false Hearts and contentious
Deuels-messengers / which seeke not the Peace of
Christ nor the Concorde in the Loue. but bring-in
all Renting and Dissention or Breach / are driuen-
fourth by the false Spirit of Antichrist, and by the
lying Ingeniousnes of the Fleash / for to practise all
Deceit and Falshod, according to the Workes of
the Deuell / and also to seduce the simple single-min-
ded Hearts / like-as they do the Vnfaithfull and
Waueringones in the Beleef, vnto their Errour.

9. And if then the Deuell cannot accomplish or
bring thesame to-passe; at full; through his Belia-
lish Men / so bringeth hee thesame also into the
Handes of the false Women / which are inclined to
such wicked Workes / and haue craftie Subtiltie /
to accomplish the false Deuices of the Deuell.

10. Euen-thus verelie, do they all deale with
Deceit and Falshod / which go-out from the wicked
World: and also all those which haue geeuen them
thervnto. And so doth euerye one of them diligentli
applye him, to sowe euery-where his Mischeef and
contentious Seedes. and to spew-fourth all Blas-
pheamie, against God and his Familie of Loue.

The Third Chapiter.

WHy on you, yee whorish Genera-
tions and adulterous Childzen of the vn-
cleane and defiled Bed: How are yee thu-
; seeing that yee yourselues are so vnclene
growen to such Presumption! that yee com vn-
the Elect of God and Childzen of Loue / and ta-

vpon you as also indeuour you, for to mingle your Vncleannes of the Hedghogs-filthines and Swines-dung, among our pure and heauenlie Foode / or to bring it in besides thesame / and to feede our sweet-hearted Children of the Loue ther-withall / like as yee haue don, towardes the Vnfaithfull and vnto many Worldlie-mynded. Phy/ phy on the stincking Dirt of your Vncleannes.

2. Verelie/ like as the Dirt of your Vncleannes is a filthie Stinck before God/euenso is it also a filthie Stinck in our Noses.

3. And although yee garnish thesame your stinking Dirt; when as yee bring thesame vnto vs; with Roses and Lillies/ and with many-maner of faire Flowers / and strew it ouer with Rosemary-leaues and Cinamon / yet doth neuertheless the Sunne of Righteousnes; with his bright & whot Shyning; make the Stinck of thesame, manifest before vs. Yea so manifest / that all those that haue mynded the Loue and her Seruice, with vpright and faithfull Heartes / and shewe all Obedience towardes thesame, haue a great Lothsomnes of the Stinck of thesame Dirt.

4. For the holie and gratious Woord of God, which is heald-fourth before vs in liuing Power through the holie Spirit of ỹ Loue of Iesu Christ, and through God-his elected Minister HN; in the Seruice of Loue / and which is; as the true Bread of Life, that is com vnto vs from Heauen; admnistred to a liuing Foode of our Soules, is so reuerend and so godlie for vs to heare and to feed-of/ and wee haue also turned our Lust and Loue so wholly thervnto/ that wee abhor and haue a great

Lothsomnes, to heare of any-thing els. Yea and much-more a Lothsomnes, to receaue or iniop any-thing of any straunge Spirites/or of anyone which is a Straunger vnto the Familie of Loue.

5. Therfore / seeing that yee com not fourth out of the Familie of Loue / nor haue not Gods Woorde nor Spirit, in liuing Power by you. but onlie the Imaginatiõ of your Knowledg/ or the dead Letter / which all false Heartes of the Scripture-learned, occupie to Contention and Discorde: So bide then hardelie with your garnished Dirt, by yourselues: For heere by the Faithfull and Electedones in the Familie of Loue, it is al-to-well knowne.

6. But if yee desire to repent / and to com by vs in Sorrowfulnes for your Sinnes / for to be conuerted and made-safe from all your Abhominations and taught and instructed aright, in the Way of the Trueth of Iesu Christ: and so then to liue vprightlie in all Trueth of God and Christ: So forsake it then all that yee haue taken to you, without the gratious Woorde of God and the Requiring of his Seruice of Loue/and seperate you wholie therfrom: and assemble you than euenso to our Communialtie of Sainctes / to Vnitie of Heart in the Loue / so shall yee then be receaued of vs with Joye: And thus in ỹ Repentaunce, let yourselues vnder the Obedience of the Loue and her Seruice, be wasshed and cleansed from all your Sinnes, with the holie and pure Waters of the holie Spirit of Loue: and be than taught with the pure Doctrine of ỹ holie and gratious Woord, to the Kingdom of the God of Heauens/and nourrished-vp to

ncient Elders and Fathers of the Familie of
ore; in the holte and godlie Vnderſtanding/ to
end that yee mought knowe and obſerue, all that
hich pleaſeth God / and is reſonable and edifying
ith Men· alſo confeſſe and publiſh-fourth the ſafe-
aking Beleef of Chriſt and his vpzight Fruites
f Righteouſnes· and out of theſame Treaſure of
our Hearts, rightlie bzing-fourth; out of the true
oue of Ieſu Chriſt; the New and the Olde, to a
ood Inſtruction of other moe.

For-that-cauſe; according to the Counſaile
of the holie Scripture; becom yee Now
rned-about to obedient Childzē/and bozne anew,
t of the Water and out of the Holie-goſt: and
ck then; as new-bozne Childzen; the pure vncoz-
pted Milke, out of the virginlie Bzeaſtes of the
oue: To thend that yee mought euenſo after-that
when-as yee are entred into the Begining of the
riſtian Doctrine· and nourriſhed-vp to ỹ Young-
anſhip of the holie Vnderſtanding; be fead with
e ſtrong Meate of the gratious Woozde· and
ad by the Holie-goſt of Loue, into all Trueth and
haritie.

Thus haue a good and right regarde vnto
e Sentences of the Wiſdom / and receaue the-
me, to the Renewing of your Vnderſtanding /
nd to Goodwillingnes to the vpzight Righteouſ-
es: and indeuour you not firſt, to pluck-out the
ſplinter out of anothers Eye/ereuer yee haue plu
d the Beame out of your owne Eye. Nether-yet
plye you alſo to be a Teacher / ſo long as the
octrine to the Kingdom of Hzauen, is yeat needs
ll foz yourſelues.

9. Applye you not alſo to liue / nether-yet t
ſhew or witnes the Life vnto another / ereuer th
yee yourſelues are paſſed-thorowe the Death · a
gon-thorowe the ſmall Waye which leadeth vn
Life.

10. Likewiſe take not vpon you, to euangeli
the Euangelie of the Kingdom vnto anyman / e
cept that yee haue in the Obedience of the Requ
ring of the Loue, receaued the Kingdom of Heaue
ſeene with your Eyes : in the vpright Beeing
Chriſt; the Life which is euerlaſting · heard th
ſame : in ỹ Renewing of your Spirit and Mind
with your Eares · and handled or felt it : in the vp
right Righteouſnes & Holines; with your hande

11. Alſo ſpeake not of any Myſteries of God
his Kingdom / except that yee haue ſo learned th
ſame Myſterie, in the Seruice of Loue / and that
be profitable for to be declared & fruitfull to hear
and ſtretch to all Concord / Peace / & Righteouſne

12. Likewiſe take not vpon you to miniſter an
Seruices of Chriſt, nor to witnes or preach t
Knowledg of Chriſt according to the Spirit / e
cept that yee haue firſt obedientlie fulfilled the Se
nices of Chriſt and his Doctrine / and that Chri
haue his Shape in you : and that euenſo Chri
himſelf, ſpeake theſame Teſtimonies thorough you

13. Fardermore, be not diligent to teach t
Trueth vnto anyone / except that yee haue firſt b
obedient vnto the Trueth and her Requiring · a
are taught by the holie Spirit of Trueth, in t
Seruice of Loue · as alſo knowne to be meet a
ordained by the Elders in the holie Vnderſtandi
of the Trueth, to the Miniſtration of the Truet

14.

Be not also blowen hether-and-thether with Windes or Spirites which rule in the Ayre / ther suffer yourselues to be driuen, by the Spi-es of Knowledg / which haue their Working in Childzen of Men which knowe not God / nor their trust in Him.

But ground and stablish you on the euerlast-fast-standing Foundation of Iesu Christ: and sider in your Vnderstanding / that ye are in -wise called vnto Christ, through the holie Eu-gelie of Christ, for to haue an vpright Being Christ, and so then to build vpon Him.

Thus let euerypne looke well to it / and holde a sharp Watch ouer himself / that be not lead-astray by his owne Knowledg / so all hee not then also seduce an other. But let eue-one hold himself obedientlie on the pure Doctrine the gratious Word and Seruice of Loue: For hoso letteth not himself obedientlie, be taught and rected to the true Light of the euerlasting Life, vn-the Doctrine of the gratious Word and Ser-e of Loue / nether-yet dealeth and walketh faith-fullie vnder the Obedience of Loue / hee shall not be able to teach or leade other right-lie. but they shall like-as ỹ Blinde which leade each-other; fall together into the Gulf or Pit of Destruc tion.

Take it effectuallie to heart.

CHARITAS EXTORSIT PER ABIA.